

Roman

Bidatī

KE PEECHE NAMAZ KA HUKM

Muallif

Haafiz Zubair Ali Zai (rahimahullah)

Transliterator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَصَلَوْتُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ وَ أَهْلِ بَيْتِهِ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ، أَمَّا بَعْدُ:

Ahadees mein farz namaaz jamaat se adaa karne ko akele adaa karne se 27 darja behtar bataaya gaya hai. Musalman namaz ba-jamaat to adaa karte hain, par usse mutaaliq ahkamaat ko nazar-andaaz kar dete hain.

Is kitaab mein Haafiz Zubair Ali Zai (rahimahullah) ne bidaat ko accha samajhne waale, unki taraf daawat dene waale aur un par amal karne waale aimma ke mutaalliq kuch points ekattha kiye hain. In sha Allah, kitaab ke ikhtitaam tak qaaraeen ke zehen mein bidatiyo'n ke peeche namaz se mutaalliq shukook o shubhaat saaf ho jaaenge.

Is kitaab mein maujood tamaam Quran ki ayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Arbi ahadees/ aqwaal, aur faarsi ashaar ko asal urdu pdf se dekh kar type kiya gaya hai. Jo alfaaz aam bol-chaal mein kam istemaal hote hain un alfaaz ke maane-o-mafhoom ko usi page par "T:" likh kar shaamil kar diya gaya hai.

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَّآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

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Harf-e-Naashir:

Islaam mein namaz ko intihaai ahem muqaam haasil hai, jab koi shakhs Tauheed-o-Risaalat ka iqraar karke daaera-e-islam mein daakhil hota hai to us par din-raat mein 5 namaze'n fraz ho jaati hain. Islaam mein is baat ka koi tasawwur bhi nahi ke koi shakhs muslim hone ka daawedar ho aur wo namaz ada na karta ho. Rasool Allah ﷺ ke zamana-e-mubaaraka mein munafiqeen apne nifaaq ko chupaane ke liye namaz ko ba-jamaat ada kiya karte the. Islaam mein jaha'n namaz ki is qadr ehmiyat hai, waha'n usey Sunnat-e-Rasool ﷺ ke mutaabiq ada karna bhi zaroori hai, kyonke khilaaf-e-sunnat koi amal Allah Ta'ala qabool nahi farmata.

Jis kisi ne aesa amal kiya, ke jiska hukm ham من عمل عملاً ليس عليه أمرنا فهو رد. (Muslim: 1718)

Isi tarha namaz bhi us shakhs ki iqtida mein ada karna zaroori hai, jo aamil-bis-sunnah¹ ho. Imam ke aqaaid-o-nazariyaat aur amaal Quran-o-Hadees se mutasaadim² ho'n to aesa shakhs sire se imaamat ka ahl hi nahi. Is masla par tamaam Ahlus Sunnah aur Ahlul Hadees (ke jamhoor) ulama ka ittifaq hai. Ke agar koi bad-aqida aur bidati shakhs namaz padha raha ho to uski iqtida mein namaz nahi hogi. Bidati se muraad Jahmiyya³, Kharjiyya, Motazala⁴, Rawaafiz, Murjiyya⁵ waghaera hain. Aur jo shakhs aqaaid mein in firqo'n mein se kisi ke saath muwaafaqat rakhta hai to wo bhi unhi mein daakhil hai.

Rasool Allah ﷺ ka farman:

Admi uske saath hoga, jisse wo mohabbat karta hai.

المرء مع من أحب.
(Bukhari)

¹ T: (عامل بالسنة) Sunnat ke mutaabiq amal karne waala [RSB]

² T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

³ T: Is firqa ke log Allah Ta'ala ki sifaat ke munkir hain, unke nazdeek sifaat ka inkaar karna tauheed hai [RSB]

⁴ T: (مُعْتَزِلَة) Musalmano ka ek (1) firqa jiske aqaaid ahle sunnat wal jamaat ke khilaaf hain, unke aqaaid mein se hai ke Allah Ta'ala ko duniya aur aakhira tmein dekhna mumkin nahi, neki Allah Ta'ala ki taraf se aur badee nafs ki taraf se hai, unke nazdeek Quran makhlooq hai [RKT]

⁵ T: ((مُرْجِيَّة)) Aesa firqa jiska aqida hai ke imaan ka taalluq sirf aqide se hai amal se nahi waghaera [RSB]

Aur uske peeche bhi namaz ka wohi hukm hai, ke jo in baatil firqo'n ka hai.

Ustaad-e-mohtaram Janab Haafiz Abu Tahir Zubair Ali Zai رحمۃ اللہ علیہ ne kaafi mehnat aur arq-rezi¹ se aese hawaala-jaat² ekattha kiye, jin se unho'n ne saabit kiya ke Ahlul Bida ki iqtida mein namaz nahi hoti. Isi tarha unho'n ne maujooda daur ke muqallid firqa-e-deobandiya ke baatil aqaaid-o-nazariyaat ko bhi dalaail ke saath waazeh kiya hai. Aur saabit kiya hai ke un hazraat ke aqaaid aur nazariyaat bhi un baatil firqo'n ki tarha hai ke unho'n ne mukhtalif baatil firqo'n ke aqaaid-o-nazariyaat ko apna (kar choo'n-choo'n ka murabba³ bana) rakha hai. Jiski wajah se tamaam baatil firqo'n ke aqaaid is firqa ke nazariyaat mein shamil ho gae.

Mausoof ne is mauzu par ek doosri kitab "Akazeeb Aal-e-Deoband" ke naam se tarteef de rakhi hai. Jo anqareeb manzar-e-aam par aane waali hai (in sha Allah). Mausooof bila-shubha maujooda daur mein salaf ka ek namuna hain aur Quran-o-Hadees ke saath-saath wo amal-e-salaf-o-saaliheen par amal-paera hain.

Allah Ta'ala mausoof ko taweel-umr⁴ aur sehat-e-kaamila ataa farmae aur tamaam tarha ki aalaa salahiyato'n se behrawar farmaae. Taake Quran-o-Hadees ki tehqeeq par jo kaam unho'n ne shuru kar rakha hai, wo paaya-takmeel⁵ ko pohonch jaae.

Ameen Yaa Rabul A'alameen
Abu Jabir Abdullah Damaanwi
23 Moharram-ul-Haraam 1423

¹ T: (عَرَق رِیْزِی) Sakht mehnat, pasina bahaana, work hard [RKT]

² T: (خَوَالِجَات) Hawaala ki jamaa [RKT]

³ T: (چُون چُون کا مُرَبَّہ) Be-jod cheezo'n ka majmua, mukhtalif cheezo'n ka murakkab [RKT]

⁴ T: Shaikh Abu Jabir Abdullah Damaanwi (hafizahullah) ne ye baat 2002 mein likhi thi aur Haafiz Zubair Ali Zai (rahimahullah ka intiqaal 2013 mein hua [RSB]

⁵ T: Anjaam [RSB]

Bidati Ke Peeche Namaz Ka Hukm

Sawaal: Kya Deobandi aqeede waale shakhs ke peeche namaz padhna jaaez hai? (Zulfiqar bin Ibrahim al-Asari, mutaallim¹ Al-Jaamia al-Islaamiya, Madina Munawwara)

Jawab:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ الْأَمِينِ، أَمَّا بَعْدُ:

Deen-e-islam ke arkaan-e-khamsa mein se doosra buniyadi rukn 'الصلاة' Namaz hai.

Allah Ta'ala ne farmaya:

Aur Namaz Qaaem Karo Aur Zakat Do Aur وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
Ruku Karne Waalo'n Ke Saath Ruku Karo.
(Surah-al-Baqra: 43) مَعَ الرَّاكِعِينَ.

Rasool Allah ﷺ ne farmaya:

Pas unhe'n khabar dedo ke فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ
beshak Allah Ta'ala ne un par din-
raat mein 5 namaze'n farz ki hain.
(Bukhari: 7372; Muslim: 31-91) فِي يَوْمِهِمْ وَلَيْلَتِهِمْ.

Ye paacho'n namaze'n ba-jamaat Imam ke peeche padhni chaahiye.

Rasool Allah ﷺ ne ek admi se kaha:

Kya tu namaz ki azaan sunta hai?" هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟
Us admi ne kaha: "Ji haa'n". To
Aap ﷺ ne farmaya: "Pas uska فَأَجِبْ.
jawaab de (yaani namaz masjid
mein Imam ke saath padh). (Muslim: H653; Tarqeeq Darussalam: 1486)

Is hukm aur deegar Dalaail se maaloom hota hai ke (sahih-ul-aqida) imam ke peeche namaz ba-jamaat laazmi hai, illa ye ke uzr-e-shara'i² ho.

Agar Imam Sahih-ul-Aqida na ho, bidati ho to uske baare mein masla zara tafseel-talab³ hai.

¹ T: (مُتَعَلِّم) Padhaai karne waala, shaagird, taaleem paane waala [RKT]

² T: (شَرَعِي عُذْر) Wo uzr jis ki shariyat mein ijazat ho [RSB]

³ T: (تَفْصِيلُ طَلَب) Jise samajhne ke liye mazeed wazaahat/explanation ki zaroorat ho [RSB]

Bidati Ke Peeche Namaz Ka Hukm

Bidat ki 2 badee qisme'n hain.

① Bidat-e-Sughra: Masalan 'تَشْيُوعُ الْمُتَقَدِّمِينَ' 'Tashayu-al-Mutaqaddimeen'.
(¹ Ka-tashayo AbduRazzaq bin Hammam waghaera)

② Bidat-e-Kubra: (كُفْرُفُض). (Mizan-ul-Etedaal: V1 P3-5; Hadeeu-s-Saari: P459)

Bidat-e-Sughra waale ki riwayat maqbool hai, ba-sharteke wo Siqa-o-Sadooq² ho.

Bidat Ke Aqsaam

Bidat-e-Kubra ki 2 qisme'n hain.

① Bidat-e-Mufsiqa (كِبْدَعَةُ الْخَوَارِجِ وَغَيْرِهِمْ)³ (Ikhtisaar Uloom-ul-Hadees by Ibne Kaseer: P83, نوع: 23)

② Bidat-e-Mukaffara (كِبْدَعَةُ الْجَهْمِيَّةِ وَغَيْرِهِمْ)⁴ Agar bidat-e-mukaffara ho to aese shakhs ki riwayat mardood hoti hai. (Ikhtisaar Uloom-ul-Hadees by Ibne Kaseer: P83, نوع: 23)

Mohaddis Salam bin Abi Mutee رَضِيَ اللهُ عَنْهُ ka fatwa:

Jahmiyya Kuffar Hain, Unke
Peeche Namaz naa Padhi jaae.

الْجَهْمِيَّةُ كُفَّارٌ لَا يُصَلِّي خَلْفَهُمْ.

(Masaael Ahmad Riwaaya Abi Dawood: P268; As-Sunnah li-Abdullah bin Ahmad: P9; Sharah-as-Sunnah lil Lalkaai: V2 P321 H517)

Is riwayat ki Sanad Sahih hai. Zuhair bin Naeem al-Baabi ko Abdullah bin Ahmad bin Hambal aur Ibne Hibbaan رَضِيَ اللهُ عَنْهُ ne Siqa qaraar diya hai. Walhamdulillah. (As-Siqaat: V8 P256)

¹ T: Jaese ke Tashaeyo Abdur Razzaq bin Hamaam waghaera [RSB]

² T: (صَدُوق) Qaul o qaraar ka saccha [RKT] T: (ثَقَا) Motabar, qaabil-e-etebaar [FL]

³ T: Jaese khawaarij aur doosre [RSB]

⁴ T: Jaese jahmiyya aur doosre [RSB]

Imam Ahmad bin Hambal رحمته الله ka fatwa:

Imam Ahle Sunnat Ahmad bin Hambal رحمته الله se Ahlul Bida'a ke peeche namaz padhne ke baare mein poocha gaya to unho'n ne farmaya:

Jahmiyya aur Motazala jaeso'n ke peeche namaz na padhi jaae. لا يصلى خلفهم مثل الجهمية والمعتزلة.

(Kitaab-us-Sunnah li-Abdullah bin Ahmad: V1 P103 Faqra: 6)

Saleh bin Ahmad bin Hambal رحمته الله kehte hain ke:

Maine (Imam Ahmad se) kaha: قلت: من خاف أن يصلي خلف من لا يعرف؟ قال: يصلي فإن تبين له أنه صاحب بدعة أعاد.

"Jise ye khauf ho ke wo us shakhs ke peeche namaz padh raha hai, jise wo jaanta nahi?" To (Imam Ahmad ne) farmaya: "Wo namaz padh le, phir agar use maaloomb ho jaae ke wo (Imaam) Bidati hai, to (apni namaz ka) iaada¹ karle.

(Masaael Saaleh: 452 P119)

Imam Wake'e bin-al-Jarrah رحمته الله ka fatwa:

In (jahmiyya) ke peeche namaz na padhi jaae. لا يصلى خلفهم.

(As-Sunnah li-Abdullah bin Ahmad: V1 P115 Faqra: 33 [Sanad Sahih])

Imam Yazid bin Harun رحمته الله ka fatwa:

Imam Yazid bin Harun رحمته الله se jahmiyya ke peeche namaz padhne ke baare mein poocha gaya to unho'n ne farmaya:

Yaani '*unke peeche namaz na padhi jaae*'. لا.

Poocha gaya ke: "kya Murjiyya ke peeche namaz padhi jaae?" To unho'n ne farmaya:

Beshak wo khabees hain. إنهم لخبثاء.

(As-Sunnah: V1 P123 Faqra: 55 [Sanad Sahih])

¹ T: (إعادة) Dohraana [FL]

Imam Bukhari رحمته الله ka fatwa:

Ameer-ul-Momineen Fil Hadees Imam Bukhari رحمته الله ne farmaya:

Mujhe parwaah nahi hai ke jahmi-o- Raafzi ke peeche namaz padhu'n ya yahood-o-nasaara ke peeche namaz padhu'n. ما أبا لي صليت خلف الجهمي والرافضي أم صليت خلف اليهود والنصارى ...

(Khalq Afaal-ul-Ubbaad: P22 Faqra: 53)

Yaani jis tarha Yahood-o-Nasaara ke peeche namaz padhne ka koi muslim (musalman) qaael nahi, usi tarha jahmi aur raafzi ke peeche namaz nahi hogi.

Imam Zuhair bin al-Baabi رحمته الله ka fatwa:

Agar tujhe yaqin ho jaae ke wo (imaam) Jahmi hai to uske peeche juma waghaera ki namaz ka iaada karle (yaani dobaara namaz padh). إذا تيقنت أنه جهمي أعدت الصلوة خلفه الجمعة وغيرها ...

(As-Sunnah: V1 P129 Faqra: 73 [Sanad Sahih])

Imam Abu Obaid al-Qasim bin Salaam aur Imam Yahya bin Maeen رحمته الله ka Fatwa:

Abu Obaid al-Qasim aur Yahya bin Maeen رحمته الله dono'n: Bidati ke peeche padhi hui namaz dohraane ke qaael the. (As-Sunnah: V1 P130 Faqra: 75 [Sanad Sahih], Faqra: 76 [Sanad Sahih])

Imam Qawaam-us-Sunnah رحمته الله ka Fatwa:

Imam Qawaam-us-Sunnah Ismail bin Muhammad bin Fadl al-Asbahani رحمته الله (d 535h) ne kaha ke:

Aur mohaddiseen-e-ikram ahle bidat ke peeche namaz padhne ke qaael nahi hain, taake awaam-un-naas gumrah na ho jaae'n. الحديث لا يرون الصلوة خلف أهل البدع لئلا يراه العامة فيفسدون بذلك.

(Al-Hujjah Fee Bayaan al-Muhajjah wa Sharah Aqida Ahlus Sunnah: V2 P508)

Bidati Ke Baare Mein Farmaan-e-Rasool Allah ﷺ:

Rasool Allah ﷺ ne farmaya:

Jisne bidati ki izzat ki to usne
islam ke giraane mein madad ki.
(Kitaab-ush-Shariah lil-Aajiri: P 926 H2040)

من وقر صاحب بدعة فقد أعان على هدم
الاسلام.

Is riwayat ki sanad sahih hai. Imam Abu Bakr Muhammad bin al-Hussain al-Aajiri ke ustad Al-Abbas bin Yusuf ash-Shakli ke baare mein Haafiz Zahbi aur Haafiz As-Safdi (d 314h) ne kaha:

Aur iski riwayat maqbool hai.
(Taareekh-ul-Islam liz-Zahbi: V23 P479; Al
Waafi Bil Wafayaat: V16 P373)

وهو مقبول الرواية.

Allah Aur Iske Rasool ﷺ Ko Aziyyat Dene Waala?

Nabi ﷺ ne qibla ki taraf thookne se mana farmaya hai. (Bukhari: H1213; Muslim: H547)

Aap ﷺ ne dekha ke ek imam ne Qibla ki taraf thooka hai to farmaya:

Ye tumhe'n namaz naa padhaae.
(Abu Dawood: H481 [Sanad Hasan]; Ibne Hibban ne Al-Mawaarid: 334 mein ise sahih kaha)

لا يصلى لكم.

Is riwayat ke aqhir mein ye alfaaz hain ke:

Toone Allah aur uske Rasool ko
takleef di hai.

و جسبت أنه قال: إنك آذيت الله ورسوله.

Maaloom hua ke Allah aur Rasool Allah ﷺ ko takleef dene waale ko imam nahi banana chaahiye.

Ibne Umar رضی اللہ عنہما Ki Bidat aur Bidati Se Bezaari:

Mujahid (bin Jabr) taabai shaheer farmate hain ke: "Main Ibne Umar رضی اللہ عنہما ke saath tha, ke ek shakhs ne Zohar ya Asar ki azaan mein Tasweeb kehdi (yaani 'الصلوة خير من النوم' As Salaatu Khairum Minan Naum padha) to Ibne Umar رضی اللہ عنہما ne farmaya ke:

Hame'n yaha'n se nikaal le jaaon,
kyou'nke be-shak ye (muazzin ka
Zohar-o-Asar mein 'As Salaatu
Khairum Minan Naum kehna')
bidat hai.

اخرج بنا، فان هذه بدعة.
(Abu Dawood: H538 [Hadees Hasan])

Abdullah bin Umar رضي الله عنه ne ek bidati ke salam ka jawab nahi diya tha. (Tirmizi: H2152 [Imam Tirmizi ne farmaya: Ye hadees Hasan Sahih Ghareeb hai])

Jo log 'لا قدر' Laa Qadar (waghaera) keh kar taqdeer ka inkashar karte hain,
unke baare mein Syedna Ibne Umar رضي الله عنه ne elaan farmaya:

Unhe'n kehdo ke main unse
baree (bezaar) hu'n aur wo
mujhse baree hain.

فاخبرهم أنني برئ منهم وأنهم براء مني.
(Sahih Muslim: H8)

Deobandiyo'n Ke Chand Khatarnaak Aqaaid:

Ahle Bidat ke baare mein Manhaj-e-Ahle Sunnat ki is wazaahat ke baad
arz hai ke Hindustan ka ek shaher Deoband ki nisbat 3 qism ke logo'n se
hai.

- ① Deoband ka rehne waala, chaahe Hindu ho ya Musalman.
- ② Madrasa Deoband ka padha hua ya faarigh-ut-tehseel shakhs.
- ③ Ulama-e-Deoband ka ham-aqida-o-ham-maslak shakhs.

Awwal-uz-Zikr hamari is bahes se khaarij hai. Saani-uz-Zikr agar Ulama-e-Deoband ka ham-aqida-o-ham-maslak nahi hai hai to wo bhi is bahes se khaarij hai aur agar ham-aqida hai to uska wohi hukm hai jo saalis-us-zikr ka hukm hai.

Saalis-uz-zikr ke baare mein waazeh hai ke 'المرمع من أحب' ki roo se uska
aur Ulama-e-Deoband ka ek hi hukm hai.

Ulama-e-Deoband ke chand khatarnaak aqaaid bil-ikhtisaar pesh-e-khidmat hain, jin se saabit hota hai ke deoband ki bidat intihaai shadeed
aur khatarnaak hai.

① Aqida Wahdat-ul-Wujood:

Haaji Imdadullah 'Muhajir Makki' ne kaha hai ke: *“Nukta-shanaasa¹ masla wahdat-ul-wujood haq-o-sahih hai. Is masla mein koi shak-o-shubha nahi hai. Faqeer-o-mashaaeq, faqeer aur jin logo'n ne faqeer se baeat ki hai, sab ka etiqaad² yehi hai. Maulwi Muhammad Qasim Saahab marhoom, Maulwi Rasheed Ahmad Saahab, Maulwi Muhammad Yaqoob Saahab, Maulwi Ahmad Hasan Saahab waghaerahum faqeer ke aziz hain aur faqeer se taalluq rakhte hain. Kabhi khilaaf-e-etiqadaat-o-khilaaf-e-mashrab mashaeqh tareeq khud maslak ikhtiyaar na karenge”*. (Shamaaim Imdadiya: P32; Kulliyaat Imdadiya: P218)

Wahdat-ul-Wujood ka matlab ye hai ke: *“Tamaam maujudaat ko Allah Ta'ala ka wujood khayaal karna aur wujood maa-siwaa³ ko mahez etebaari samajhna, jaese qatra-hubaab⁴, mauj aur qaa'r⁵ waghaera sabko paani maaloom karna”*. (Hasan-ul-Lughaat [Faarsi-Urdu]: P941)

"Soofiyo'n ki istilaah mein tamaam maujudaat ko Khuda Ta'ala ka wujood maanna aur maa-siwa ke wujood ko mahez etebaari samajhna". (Ilmi Urdu Lughat by Waaris Sarhindi: P1551)

Haaji Imdadullah Saahab ke baare mein Ashraf Ali Thanwi farmate hain ke: *"Hazrat Saahab ﷺ ke wohi aqaaid hain, jo Ahle Haq ke hain"*. (Imdaad-ul-Fataawa: V5 P270)

Qaari Taiyyab Deobandi mohtamim 'Darul Uloom Deoband' ne kaha: *"Hazrat Haaji Imdadullah qaddas sirrah, jo goya poori is jamaat-e-deoband ke Shaikh Taaefa hain"*. (Khutbaat Hakeem-ul-Islam: V7 P206)

Haaji Imdadullah Saahab likhte hain ke: *“Is martaba main khuda ka khalifa ho kar logo'n ko us tak pohonchta hai aur zaahir mein banda aur baatin mein khuda ho jaata hai, us maqam ko barzakh-ul-barzakh kehte hain”*. (Kulliyaat Imdadiya/Zia-ul-Quloob: P35-36)

¹ T: (نُكْتَةُ شَنَااسِي) Baareekh-beeni se samajhne waala [RSB]

² T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaa [RKT]

³ T: Iske alaawa [Urdu]

⁴ T: (قطره حباب) Bubble [RSB]

⁵ T: (قَرَر) Kooe'n ki teh, kooe'n ya darya waghaera ki gehraai [RKT]

Haaji Saahab mazeed likhte hai: *“Aur uske baad usko hoo-hoo ke zikr mein is qadr munhamik¹ ho jaana chaahiye ke khud mazkoor yaani (Allah) ho jaae”*. (Kulliyat Imdadiya: P18)

Rasheed Ahmad Gangohi ne Allah Ta'ala ko mukhaatib hote hue likha ke: *“Ya Allah maaf farmaana ke hazrat ke irshad se tehreer hua hai. Jhoota hu'n, kuch nahi hu'n, tera hi zil hai. Tera hi wujood hai, main kya hu'n, kuch nahi hu'n, aur jo main hu'n wo tu hai aur main aur tu khud shirk dar shirk hai.. Astagfirullah”*. (Makateeb-e-Rashidiya: P10; Fazaail-e-Sadaqaat: Hissa Duwam: P556)

Zaamin Ali Jalalabadi ne ek zaaniya aurat ko kaha: *“Bi tum sharmati kyou'n ho? Karne waala kaun aur karaane waala kaun? Wo to wohi hai”*. (Tazkira-tur-Rasheed: V2 P242)

Us Zaamin Ali ke baare mein Rasheed Ahmad Gangohi ne muskuraakar irshad farmaya: *“Zamin Ali Jalalabadi to Tauheed hi mein gharq the”*. (Tazkira-tur-Rasheed: V2 P242)

Khulaasa ye hai ke Deobandi hazrat us wahdat-ul-wujood ke qaael hain, jis mein Khaaliq-o-Makhlooq, Aabid-o-Maabood aur Khuda aur Bande ke darmiyan farq mita diya jaata hai. Is baatil aqeede ke ibtaal² ke liye dekhiye Shaikh-ul-Islaam Ibne Taimiyya رحمه الله کی کتاب: 'Ibtaal Wahdat-ul-Wujood war-Rad Alal Qaaileena biha' 'ابطال وحدت الوجود والرد على القائلين بها' Lajna-al-Bahs-al-Ulmi, Kuwait.

¹ T: Kaamil tawajjo se kisi kaam mein laga hua, kisi kaam mein bohot masroof [RKT]

² T: (إبطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

② Shirkiya Aqaaid.

Haaji Imdadullah Saahab apne Peer Noor Muhammad Jhanjhaanwi Saahab ke baare mein 'farmate' hain ke:

Aaasra Duniya Mein Hai Az-bas ¹ Tumhari Zaat Ka Tum Siwa Auro'n Se Hargiz Kuch Nahi Hai Iltija Balke Din-e-mahshar Ke Bhi Jis Waqt Qaazi ho Khuda Aapka Daaman Pakad Kar Kahunga Barmala ² Aye Shae Noor-e-Muhammad Waqt Hai Imdad Ka	آسرا دنیائیں ہے از بس تمہاری ذات کا تم سوا اوروں سے ہرگز کچھ نہیں ہے التجا بلکہ دن محشر کے بھی جس وقت قاضی ہو خدا آپ کا دامن پکڑ کر یہ کہو نگا بر ملا ہے شہ نور محمد وقت ہے امداد کا
(Shamaaim Imdaadiya: P83-84; Imdaad-ul-Mushtaq: Faqra: 288)	

¹ T: (اَز بَس) Kasrat se, ziyaadati ke saath, bohot [RKT]

² T: (بِرْمَلَا) Khullam-khula, elaaniya [RKT]

Haaji Saahab ne Rasool Allah ﷺ ke baare mein likha hai ke:

<p>Ya Rasool-e-Kibriya fariyaad hai, ya Muhammad-e-Mustafa ﷺ fariyad hai.</p> <p>Aapki imdaad ho mera ya Nabi ﷺ, haal abtar hua fariyaad hai.</p> <p>Sakht mushkil mein phansa hu'n aaj-kal, aye mere Mushkil-kusha¹ fariyaad hai</p>	<p>یا رسول کبریا فریاد ہے یا محمد مصطفیٰ فریاد ہے</p> <p>آپ کی امداد ہو میرا یا نبی حال ابتر ہو فریاد ہے</p> <p>سخت مشکل میں پھنسا ہوں آج کل</p> <p>اے میرے مشکل کشا فریاد ہے</p>
(Kulliyaat Imdadiya: P90-91)	

Ashraf Ali Thanwi Deobandi Saahab farmate hain ke: (Nashr ut Taiyyib Fee Zikr an-Nabi-ul-Habib: P194 [Taj Company, Lahore, Karachi edition])

Zakariyya Kandhelwi Tableeghi Deobnadi Saahab likhte hain ke Muhammad bin Abdullah: Saahib-e-Quran (s) ne ek shakhs ko farmaya: *"Ye tera baap bada gunahgaar tha, lekin mujh par kasrat se durood bhejta tha. Jab us par ye musibat naazil hui to uski faryaad ko pohoncha*

¹ ① Is qism ke nusoos-e-deobandiya par tabsara karte hue Mufti Muhammad Haneef Khalid Deobandi Saahab makhlooq ke liye mushkil-kusha ka lafz jaaiz qaraar dene ke liye likhte hain ke: 'Allah Ta'ala duniya mein apne bando'n ki mukhtalif asbaab ke zariye madad karta hai. Kyouнке duniya daarul-asbaab hai. Yaha'n asbaab ko ikhtiyaar kiye baghaer aam taur par koi kaam nahi ho sakta. Ahle baet jis sabab ke zariye Allah Ta'ala ne madad ki hai, ya koi mushkil hal ki hai, asal madadgaar aur mushkil hal karne waala Allah Ta'ala hai, magar mahez aala aur waasta ke darje mein us sabab ko bhi madadgaar aur mushkil hal karne waala keh diya jaata hai. Jaesa ke aaj-kal ke muhaawre mein bhi aesa keh diya jaata hai ke falaa'n shakhs hamara bada hi himaayati aur madadgaar hai, falaa'n shakhs ne hamara farlaa'n mushkil masla hal kara diya hai. Yahan kehne waala shakhs yaqini taur par asal aur zaat ke etebaar se to himaayati, madadgaar hal karne waala Allah Ta'ala ko hi samajhta hai, magar sirf asbaab ke darje mein us shakhs ko bhi himaayati, madadgaar aur mushkil hal karne waala keh dete hai. Shara-an is tarah kehna koi najaaez ya shirk-o-kufr nahi hai, balke jaaez hai'. (Fatwa: 9 Dhul Hajja 1422 P1 [Ghaer-matbooaa])

Be-aenihi* yehi aqida barailwiyo'n ka hai. Muhammad Yusuf Ludhyanwi Deobandi likhte hain: 'Lekin deobandi barailwi ikhtilaaf ki koi buniyaad mere ilm mein nahi hai'. (Ikhtilaaf-e-Ummat Aur Siraat-e-Mustaqeem: V1 P38)

aur main har us shakhs ki faryaad ko pohonchta hu'n jo mujh par kasrat se durood bheje". (Tablighi Nisaab: P791; Fazaail-e-Durood: P113)

③ Jahmiyya Aur Murjiyya Ki Muwaafaqat:

Ashraf Ali Thanwi Saahab ne firqa jahmiyya ke baare mein likha hai ke: *"Aur jahmiyya¹ jo ke ek firqa-e-islamiyya hai wo un sab umoor mein taaweel karte hain. Masalan 'يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ' 'Yadullah fauq aedihim' mein yad 'يد' se muraad 'quwwat' kehte hain. Aur mutakhhhireen³ ne un muftadien ke mazhab ko ikhtiyaar kiya hai. Ek khaas zaroorat se aur wo ye hai ke nasaara ke saath mushaabahat hoti hai"*. (Ikhtilaaf-e-Ummat Aur Siraat-e-Mustaqeem: V1 P38)

Khaleel Ahmad Saharanpuri Deobandi Saahab ayaat-e-sifaat ke baare mein likhte hain ke: *"Is qism ki ayaat mein hamara mazhab ye hai ke un par imaan laate hain aur kaefiyat se bahes nahi karte, yaqinan jaante hain ke Allah Subhanahu wa Ta'ala makhlooq ke ausaaf⁴ se munazza⁵ aur naqs-o-hadoos⁶ ki alaamaat se mubarra⁷ hai. Jaesa ke hamare mutaqaaddimeen ki raae hai aur hamare mutakhhhireen imaamo'n ne in ayaat mein jo sahih aur lughat-o-shara⁸ ke etebaar se jaaez taaweele'en⁹ farmai hain. Taake kam-faham samajh le'n, masalan ye ke mumkin hai istiwa se muraad ghalba ho aur haath se muraad qudrat, to*

¹ ① Ye Firqa Jaham bin Safwaan ki taraf mansoob hai. Haafiz Zahbi رحمه الله Jaham bin Safwaan ke baare mein likhte hain ke:

Wo sifaat ka inkaar karta tha aur apne zo'm mein Baari Ta'ala ko unse munazzah qaraar deta tha, khalq-e-quran ka qaael tha aur kehta tha ke Allah har jagah mein maujood hai.

وكان ينكر الصفات ونيزه الباري عنها بزعمه ويقول
بخلق القرآن ويقول: إن الله في الأمكنة كلها.
(Siyaar Alaam-an-Nubala: V6 P26-27)

² T: Surah-al-Fath: 10, tarjuma: Allah Ka Haath Unke Haatho'n Ke Oopar Hai. Ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

³ T: (مُتَّخِرِينَ) Baad mein aane waale ulama, aimma aur salaf [RSB]

⁴ T: (أَوْصَافٍ) Khususiyyaat, aadaat, akhlaaq [RKT]

⁵ T: (مُنَزَّه) Aebo'n se paak, bari, be-aeb [RKT]

⁶ T: (نَقَصٍ) Khot, buraai, kharaabi, kami, kotaahi, adhuraan [RKT] T: (خُذُوْث) Waaqe hona, saadir hona, naya-naya paeda hona [RKT]

⁷ T: (مُنَزَّه) Kisi gunaah, tohmat ya sifat e mazmoom wahgaira se bari, paak-o-saaf [RKT]

⁸ T: Dictionary aur shariyat mein [RSBT]

⁹ T: (تَاوِيلٍ) Ghair-munaasib, be-tuka heela aur bahaana [RSB]

ye bhi hamare nazdeek haq hai”. (Al-Muhannad: P42 Jawaab Sawaal” 13-14)

Maaloom hua ke deobandiyo'n ne jahmiyya ka mazhab ikhtiyaar kiya hai. Imam Abu Hanifa رحمہ اللہ se marwi hai ke:

Aur ye nahi kaha jaata ke uske haath se muraad qudrat ya nemat hai, kyou'nke us mein sifat ka ibtaal¹ hai aur ye qaul qadariyyo'n aur motazala ka hai. Lekin uska haath uski sifat hai, baghair kaefiyat ke.

ولا يقال إن يده قدرته أو نعمته لأن فيه ابطال
الصفة وهو قول لا هل القدر والاعتزال ولكن
يده صفته بلا كيف.

(Al-Fiqh-ul-Akbar Ma' Sharah-ul-Qaari: P36-37)

Murjiya ki tarha Deobandi hazraat: *“Imaan mein ziyadati aur naqs ke bhi qaael nahi hain, unke nazdeek imaan faqat tasdeeq-e-qalb ka naam hai”*. (Haqqani Aqaaid-ul-Islam: P123 tasneef: Abdul Haq Haqqani, pasand farmooda: Muhamma Qasim Nanotwi Saahab)

Mufti Muhammad Hasan Gangohi Deobandi likhte hain: *“Khuda har jagah maujood hai”*. (Malfuzaat Faqeeh-ul-Ummat: V2 P14)

Apne is baatil aqide par Mufti Mazkoor ne jhoot bolte hue likha hai ke: *“Ibne Jauzi se kisi ne poocha ke khuda kaha'n hai, to farmaya har jagah hai”*. (Malfuzaat Faqeeh-ul-Ummat: V2 P14)

Is kizb-o-iftira ke saraasar bar-aks Haafiz Ibnul Jauzi ne jahmiyya ke firqa multazima ke baare mein likha hai ke:

Multazima ne Baari Subhanahu wa Ta'ala ko har jagah (maujood) qarar diya hai. (Talbees-e-Iblees: P30 Aqsaam Ahlul Bida)

والملتزمة جعلوا الباري سبحانه وتعالى في
كل مكان.

④ Akaabir Parasti Aur Ghuloo

Deobandi hazraat apne akaabir ke baare mein sakht ghulu² karte hain.

¹ T: (ابطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

² T: (غُلُو) Kisi ke mutaalliq badha-chadha hua ya hadd se guzra hua bayan jo aqalan aur aadatan muhaal ho, haqiqat se door, mubaalagha, hadd se tajaawuz [RKT]

Maulwi Muhammad Ilyas Deobandi, Baani Jamaat-e-Tableegh ki naani ke baare mein likhte hain ke: *“Jis waqt intiqaal hua to unke kapdo'n mein jin mein aapka pakhaana lag gaya tha, ajeeb-o-ghareeb mahek thi ke aaj tak kisi ne aesi khushboo nahi soonghi”*. (Tazkira Mashaaikh-e-Deoband: Haashiya P96 Tasneef Mufti Aziz-ur-Rahman)

Us tatti ke baare mein Aashiq Ilahi Deobandi Meerathi ne likha hai ke: *“Potdey nikaale gae, jo neechе rakh diye jaate the, to unme badboo ki jagah khushboo aur aesi niraali mahek phoot-ti thi ke ek, doosre ko sunghata aur har mard aur aurat taajjub karta tha. Chunache baghaer dhulwaae unko tabarruk banaakar rakh diya gaya”*. (Tazkirah-tul-Khaleel: P96-97)

Pakhaana ko deobandiyo'n ka tabarruk bana kar rakhna to aapne padh liya, abh Zakariyya Tableeghi Saahab ka qaul padhiye: *“Lekin mujh jaese kam-ilm ke liye to sab Ahle Haq motamad¹ ulama ka qaul hujjat hai”*. (Kutub E Fazaail Par Ishkalaat Aur Unke Jawabaat: P134)

Ahle Haq se unke nazdeek muraad Ulama-e-Deoband hain. Ashraf Ali Thanwi Saahab farmate hain ke: *“Aur daleel-e-nahi² ham muqallido'n ke liye to fuqaha ka fatwa hai aur fuqaha ki daleel taftesh³ karne ka ham ko haq haasil nahi”*. (Imdaad-ul-Fataawa: V5 P313-314)

⑤ Gustakhiyaa'n

❦ Master Ameen Okadwi Deobandi❶⁴ ek sahih hadees ka mazaq udaate hue likhta hai ke: *“Lekin Aap ﷺ namaz padhte rahe aur kutiya saamne khelti rahi aur saath gadhi bhi thi, dono'n ki sharamgaho'n par bhi nazar padti rahi”*. (Majmua Rasaael: V3 P350 [September 1994 Edition])

¹ T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil e etebeer [RKT]

² T: دليل نہی

³ T: (تَفْتِيش) Tehqikaat, chaan-been, pooch-gach, khoj nikaalna [RKT]

⁴ ❶ Deobandiyo'n ki motabar kitaab 'Ilmi Majaalis' mein likha hua hai ke Saudi Arab ke Mufti-e-Aazam Shaikh-ul-Islam Abdul Aziz bin Baaz رحمه الله ne ek shakhs ko apni majlis se nikaal diya tha jiske baare mein unhe'n yaqeen ho gaya tha ke Ameen Okadwi ka shaagird hai (Dekhiye P261)

Maine jab apne taweel khat “Ameen Okadwi Ka Taaqqub” mein ibaaarat-e-mazkura ka hawaala diya to Okadwi ne etiraaz ki ibaaarat badal kar use kaatib ki ghalati qarar diya. Halaanke ibaaarat-e-mazkurah kaatib ki ghalati nahi hai, balke Ameen Okadwi ki kitab "Ghair Muqalleddeen Ki Ghair Mustanad Namaz" P43 faqhra 198, Al Madani Darul Kutub Sareghat, Hyderabad aur “Tajalliyaat-e-Safdar” mein bhi maujood hai.

Tajalliyaat-e-Safdar (az Naeem Ahmad Deobandi Multani (UStaz Jaamia Khair-ul-Madaaris, Multan) V5 P488 [Maktaba Imdadiya, Multan]) mein bhi maujood hai. Tajalliyaat-e-Safdar: V1 P29 par Muhammad Naeem Multani ke liye ishaa-at ka ijaazat-naama az Hakam Muhammad Ameen Okadwi 20th Jamad-al-Saani 1421h maujood hai. Lihaaza maaloom hua ke Okadwi Saahab ka use kaatib ki ghalati qaraar dena, khud unke qalam se mansookh aur ghalat hai.

✽ Abu Bilal Muhammad Ismail Jhangwi Deobandi ne kaha hai ke: *“Namaz mein iqa’¹ khud Rasool-e-Paak ﷺ se saabit hai.* (Tirmizi: V1 P38; Abu Dawood: V1 P123) *lekin* (Sahih Muslim: V1 P195) *par usey ‘عقبة الشيطان’ (uqba-tush-shaitan) kaha gaya hai..... Dekhe’n apne kiye hue fe’l ko shaitan kaha ja raha hai”*. (Tohfa Ahle Hadees: V2 P121)

Halaa’nke jis iqa’ (اقعاء) ko ‘عقبة الشيطان’ (uqba-tush-shaitan) kaha gaya hai, wo iqa’ Rasool Allah ﷺ se saabit nahi. Rasool Allah ﷺ se jo iqa’ saabit hai wo doosra iqa’ hai. ‘عقبة الشيطان’ (uqba-tush-shaitan) waala iqa’ qatan nahi hai. Dekhiye muhawwala² kitabo’n ki shurooh³, lihaaza Jhangwi ka qaul-e-mazkoor Rasool Allah ﷺ ki gustaakhi hai.

✽ Nabi ﷺ baaz auqaat sirri namazo’n mein 1-2 ayate’n jahran padh dete the, uske baare mein Ashraf Ali Thanwi Saahab likhte hain ke: *“Aur mere nazdeek asal wajah ye hai ke Aap ﷺ par zauq⁴ ki haalat ghaalib hui thi, jis mein ye jahar waaqe ho jaata tha aur jab ke aadmi par ghalba hota hai to phir usko khabar nahi rehti ke kya kar raha hai”*. (Taqreer-e-Tirmizi: P711)

¹ T: (اقعاء) Kutte ki tarah suren (chootad) par baethna, ukhdoo’n baethna [RKT]

² T: (مُحَوَّلَه) Jiska hawaala diya gaya ho [RKT]

³ T: (شُرُوح) Sharah ki jamaa, tashrihaat, wazaahate’n [RKT]

⁴ T: (ذَوْق) Shauq, raghbat, dilchaspi [RKT]

Ye chand hawaale bataur-e-namuna likhe gae hain, warna deobandiyo'n ki gustakhiyaa'n bahut ziyada hain.

❁ Hussain Ahmad Tandwi Madani ne kaha: *“Isko Ubaada bin Saamit maana-an zikr karte hain, halaa'nke ye mudallis hain aur mudallis ka a'na'na motabar nahi”*. (Tauzeeh-ut-Tirmizi: V1 P436)

Mazeed likhte hain: *“Kyou'nke baaz ke raawi Ubaada hain, jo ke mudallis¹ hain”*. (Tauzeeh-ut-Tirmizi: V1 P437)

Sahaabi-e-Rasool ﷺ ko mudallis qaraar dena bahut badi gustaakhi hai.

Tambeeh: Imam Shu'ba se ye qaul bilkul saabit nahi hai ke *“Abu Huraira Mudallis the”*.

❁ Shaikh-ul-Islam Muhammad bin Abdul Wahhab رحمه الله ke baare mein Hussain Ahmad Madani ne likha hai ke: *“Al-Haasil wo ek zaalim-o-baaghi khunkhuar faasiq shakhs tha”*. (Ash-Shihaab-us-Saaqib: P42)

Hussain Ahmad Madani ke Khalifa Qazi Zahid-ul-Hussaini Deobandi likhte hain ke: *“Pakistan mein baaz logo'n ne ye mashoor kar diya tha ke Hazrat Madani noorullah marqadahu ne baad mein in aqaaid mein tarmeem² farmadi ya ruju kar liya tha. Halaanke ye baat bilkul ghalat aur ahle bidat ki tarha ifтира hai. Hazrat ke yehi aqaaid aakhir tak the”*. (Chiraagh-e-Muhammadi: P90-91)

Mazeed tafseel ke liye dekhiye meri kitab *“Akazeed Aaal-e-Deoband”*.

❁ Zakariyya Kandhelwi Tableeghi ne mohaddiseen-e-ikram ke baare mein likha hai ke: *“In mohaddiseen ka zulm suno!”*. (Taqrir-e-Bukhari: V3 P104)

⑥ Andhi Taqleed:

Taqleed ka matlab ye hai ke: *“Be soche-samjhe ya be-daleel paerawi, naql, supurdgi”*.

“Bila-daleel paerawi karna, aankh band karke kisi ke peeche chalna, kisi

¹ T: (مُدَلِّس) Wo raawi jis ne silsila e riwayat mein apne shaikh ka naam chod diya ho [RKT]

² T: Nazr e Saani, tabdeeli, improvement, amendment [RKT]

ki naql utaarna". (Al-Qaamoos-ul-Waheed: 1346)

Ashraf Ali Thanwi Saahab kehte hain: *"Taqleed kehte hain ummati ka qaul maanna, bila daleel..... Allah aur uske Rasool ﷺ ka hukm maanna taqleed na kehlaaega, wo ittiba kehlaata hai"*. (Al-Ifaazaat-ul-Yaumiya: V3 P159; Malfooz: 228)

Is taareef ko madde-nazar rakhte hue Mufti Rasheed Ahmad Saahab Ludhiyanwi ka bayan sun le'n: *"Ma'-haza¹ hamara fatwa aur amal qaul-e-Imam ﷺ ke mutaabiq hi rahega. Is liye ham Imam ﷺ ke muqallid hain aur muqallid ke liye qaul-e-imam hujjat hota hai. Na ke adilla-e-arba ke unse istidlaal-o-wazifa-e-mujtahid hai"*. (Irshaad-ul-Qaari: P412)

Yaani deobandiyo'n ke nazdeek Quran, Hadees, Ijma aur Ijtihad se hujjat pakadna jaaez nahi hai. Anwar Shah Kashmiri Saahab ne ek qawi hadees ka jawab sochne ke liye 10 saal se ziyaada ka arsa lagaa diya. (Dekhiye: Faiz-ul-Baari: V2 P275; Al-Urf-ush-Shazee: V1 P107; Maarif us Sunan: V4 P264; Dars-e-Tirmizi: V2 P224)

Mehmood-ul-Hasan Saahab Deobandi ne saaf elaan kiya: *"Aap hamse wujoob-e-taqleed ki daleel ke taalib hain, ham aapse wajoob ittiba-e-Muhammadi ﷺ -o-wujoob ittiba-e-Qurani ki sanad ke taalib hain"*. (Adilla Kaamila: P78)

Shaikh Muqbil bin Haadil-al-Yemeni رحمه الله ne kaha:

Taqleed Haraam hai, kisi musalman ke liye jaaez nahi hai ke Allah ke deen mein taqleed kare.

التقليد حرام، لا يجوز لمسلم أن يقلد في دين الله.

(Tohfa-tul Mujeeb Alaa As-alah-til Haazir wal Ghareeb: P205)

Aur kaha:

Taqleed jaaez nahi hai aur jo log aami (jaahil) ke liye taqleed jaaez qaraar dete hain, ham unse poochte hain ke (uski) daleel kya hai?.

فالتقليد لا يجوز والذين يبيحون تقليد العامي للعالم نقول لهم: أين الدليل؟.

(Tohfa-tul Mujeeb Alaa As-alah-til Haazir wal Ghareeb: P26)

¹ T: (مع هذا) Iske bawujood, iske alaawa [RKT]

Aur kaha:

Meri taalib-e-ilmo'n ke liye ye nasihat hai ke wo taqleed se door rahe'n. Allah Ta'ala ne farmaya: Aur Jiska Tujhe Ilm Na Ho Uske Peeche Na Chal.

نصیحتی لطیبة العلم: الا بتعاد عن التقليد،
قال الله سبحانه وتعالى: لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ.

(Gharat al-Ashrita Ahl al-Jahl wa al-Safsatah:
P11-12)

⑦ Ahle Hadees Se Bughz:

Deobandi hazraat Ahle Hadees se sakht bughz rakhte hain. Ashraf Ali Thanwi Saahab, Ahle Hadees ke baare mein likhte hain ke: *"Is liye ehtiyaat yehi hai ke unke peeche namaz na padhi jaae"*. (Imdaad-ul-Fataawa: V1 P249)

Aur agar koi shakhs Ahle Hadees ke peeche namaz padhle to uske liye Thanwi fatwa darj-e-zel hai: *"Namaz hasb-e-qawaaid-e-fiqhiya sahih ho gai, magar ehtiyaat iaada¹ mein hai"*. (Imdaad-ul-Fataawa: V1 P253)

Ahle Sunnat ke ek Siqa Imam Ahmad bin Sinan-al-Waasti ع (d 259h) ne Ahle Bidat ki ye (badi) nishani bayan farmai hai ke wo Ahle Hadees se bughz karte hain. (Dekhiye, Maarifa-tul-Uloom-ul-Hadees lil Haakim Neesaburi: P4; Aqida-tus-Salaf lis Saabooni: P102 [Sanad Sahih])

Haal hi mein Deobandiyo'n ne Battagram, Suba Sarhad, Pakistan mein ek (Salafi) Ahle Hadees Masjid Shaheed kardi hai, is almnaak saaniha² par Hazro ke Deobandi hazraat khushi manaate hue bayaan jaari karte hain ke: *"Battagram ki fiza ko kharaab karne waale sharpasand hain. Sarhad hukumat aese logo'n ke khilaaf karwaai kare. Ek hujra ko ibaadatga ka darja dekar ilaaqe ki fiza ko firqa-waariyat se labrez karna saazish hai..... kuch log baerooni imdaad aur ishaaro'n par waha'n firqa-waariyat phaelaana chahte hain aur ghair-muqallidiyat ke naam se nae firqe ki bunyaad daali ja rahi hai..."*. Qari Abdur Rahman, Maulwi Abdus Salam, Maulwi Rasheed Ahmad, Maulwi Fazl Waahid, Qari Chun

¹ T: (إعادة) Dohraana, dobara kara [RKT]

² T: Ranj-o-gham se bhara hua waaqia [RSB]

Muhammad, Maulwi Abdul Khaliq waghaerahum. (Dekhiye, Roznaama Islam, Rawalpindi: V1 Shumaara: 219, 13 Dhul Hajja 1424 ba-mutaabiq: Feb 5, 2004)

Ahle Hadees se deobandiyo'n ka bughz kisi hawaale ka mohtaaaj nahi hai. Mudaahanat¹ waali policy rakhne waalo'n ko chaahiye ke asr-e-haazir mein Master Ameen Okadwi, Abu Bakr Ghazipuri, Habibullah Derwi waghaerahum jaese deobandiyo'n ki kitabe'n dekhe'n, jo ke aam market mein dastiyaab hain. Kisi ek kitab ka mutaala-a karke dekh le'n, deobandiyo'n ke aslaaf ne Ahle Hadees ke khilaaf “Nazm-ul-Masaajid Bi-Ikhraaj-ul-Wahabbeen Minal Masaajid” naami risaala likha kar Ahle Hadees ko masjidon mein namaze'n padhne se mana kar diya tha. Wallahu Min Waraa-i-him Muheet². Ye kitaab “Nazm-ul-Masaajid matboo-o-mutadaawal³ hai.

Tambeeh: Ahle Hadees se bughz aur Kitab-o-Sunnat mein tehrifaat karne waale aur bhi bahut se firqe hain. Masalan, Masood Ahmad BSC (takfeeri) ki Jamaat-ul-Muslimeen, Dr. Masooduddin Usmani Barzaqhi (takfeeri) ki Jamaat Jadeed Khawaarij aur maujooda takfeeri jamaate'n waghaera. Unka bhi wohi hukm hai, jo doosri bidati jamaaton ka hai. Unki iqtida mein namaz jaez nahi hai. In tamaam gumraah firqon se baraa-at⁴ aur alaahadgi zaroori hai.

⑧ Khatm-e-Nubuwwat Par Daaka:

Ahle Hadees ko masjidon se nikaalne waalo'n ka khatm-e-Nubuwwat ke baare mein ajeeb-o-ghareeb aqida hai.

Muhammad Qasim Nanotwi, baani-e-Madrassa Deoband Saahab likhte hain ke: “*Balke, agar bil-farz baad zamaana-e-nabawi صلعم bhi koi Nabi paeda ho to phir bhi khaatimiyat-e-muhammadi mein kuch farq na aaega*”. (Tehzeer-un-Naas: P34)

¹ T: (مُدَاهَنَات) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]

² T: ‘وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ’ (Surah-al-Burooj: 20) ‘Aur Allah Har Taraf Se Unhe’n Ghere Hue Hai’. Ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

³ T: (مُتَدَاوِل) Murawwaj, raej, aam, dast-ba-dast pohoncha hua, jis ka chalan ho [RKT]

⁴ T: (بَرَاءَت) Bezaari, nafrat [RKT]

Tambeeh: Usool-e-hadees mein ye masla muqarrar hai ke Nabi ﷺ par poora durood likhna chaahiye, sirf ishaara kar dena (masalan ‘ص’, ‘صلعم’) sahih nahi hai.

Qari Muhammad Taiyyab Deobandi ne likha: *“To yaha'n khatm-e-nubuwwat ka ye maana¹ sun lena ke nubuwwat ka darwaza band ho gaya, duniya ko dhoka dena hai. Nubuwwat mukammal ho gai, wohi kaam degi qiyamat tak. Na ye ke munqata hogai² aur duniya mein andhera phael gaya”*. (Khutbaat Hakeem-ul-Islam: V1 P39)

Halaa'nke Sahih Hadees mein aaya hai:

Beshak risaalat aur nubuwwat
munqata ho gai.

إن الرسالة والنبوة قد انقطعت .

(Tirmizi: H2272 [Sahih Ghareeb])

Raha ye kehna ke *“andhera phael gaya”*, to ye Taiyyab Saahab ki gapp hai. Jiska haqiqat se koi taalluq nahi. Balke deen-e-islam ke saath chaaro'n taraf raushni hi raushni phael gai hai aur ab na koi Rasool paeda hoga aur na koi Nabi. Walhamdulillah.

Allah ne Nabi Isa bin Maryam ﷺ ka qiyamat se pehle bataur-e-nishani ke, asmaan se naazil hona (Kashf-ul-Astaar Fee Zawaad-ul-Bazaar: V4 P142 H3396 [Sanad Sahih]) isse mustasna³ hai. Isa ﷺ Rasool Allah ﷺ se pehle Bani Israel mein paeda hue the aur yehi Isa ﷺ asmaan se Dimishq (Shaam) mein safed minaare par naazil honge. (Dekhiye meri kitaab 'Al-Qaul-us-Sahih Feema Tawaatur Fee Nuzul-ul-Maseeh') Yaad rah eke kisi hadees mein ye bilkul nahi aaya ke Isa bin Maryam ﷺ paeda honge. Paeda hone waali baat Ghair Muslim Qadyaniyo'n ki gapp hai. Jiska deen-e-islam se koi taalluq nahi.

⑨ Gumrahi Ki Taraf Elaaniya Daawat:

Dalaail-e-mazkurah aur deegar dalaail se ye baat azhar-min-ash-shams⁴ hai ke deobandiyat ek gumraah firqa hai. Salafi ulama ne deobandiyo'n

¹ T: (معنى) Maane ki jamaa, matlab, mansha, mafhoom [RKT]

² T: (مُنْقَطِع) Qata, toota hua, juda, ruka hua, band [RKT]

³ T: (مُسْتَسْنَى) Alag, judaa [RKT]

⁴ T: (أَظْهَرَ مِنَ الشَّمْسِ) Sooraj se bhi ziyaada waazeh aur raushan, poori tarah waazeh, zaahir, raushan [RKT]

ka bidati hona dalaail-o-baraheen se saabit kiya hai, dekhiye:

معجم البدع للشيخ رائد بن صبري بن أبي علفة: ص 95. و القول البليغ في التحذير من جماعة التبليغ للشيخ حمود التويجري، و جماعة التبليغ عقيدتها وأفكار مشائخها لميان محمد أسلم والسراج المنير في تنبيه جماعة التبليغ على أخطاء هم للشيخ الدكتور محمد تقي الدين الهاللي المراكشي ونظرة عامة اعتبارية حول الجماعة التبليغية للشيخ سيف الرحمان الدهلوي المورد العذب الزلال فيما انتقد على بعض الماهج الدعوية من العقائد و الأعمال للشيخ الإمام أحمد بن يحيى بن محمد ابنجمي: ص 242-257، و عليه تقرظ الشيخ صالح بن فوزان الفوزان و تقرظ الشيخ ربيع بن هادي المدخلي الجماعات الاسلامية في ضوء الكتاب والسنة بفهم سلف الأمة: ص 335-376 أبي أسامة سليم بن عيد الهاللي.

Darj-e-zel kibaar ulama ne deobandiyo'n waghaera ki jamaat ko bidati aur gumrah qaraar diya hai.

① Ash-shaikh Muhammad bin Ibrahim Aal-ash Shaikh. (Al-Jamaat-ul-Islamiya: P377; Al-Qaul-ul-Baleegh: P289-290)

② Shaikh-ul-Islaam Abdul Aziz bin Baaz.

Farmaya: Ye deobandi jamaat hai, unke paas kuch khurafaat, bidate'n, aur shirkiaat hain. Is liye unke saath nikalna jaaaz nahi, siwaae us shakhs ke jo ilm rakhta ho, taake wo unki ghalatya'o'n ko waazeh kare aur unhe'n (sahih deen) sikhaae.¹

قال في جماعة التبليغ وهي جماعة الديوبنديين عندهم خرافات عندهم بعض البدع والشركيات فلا يجوز الخروج معهم إلا إنسان عنده علم يخرج لأن ينكر عليهم ويعلمهم.

(Kashf-ul-Sitaar Amma Tajimmiluhu Baaz ad Dawaat Min Akhtaar: P52)

③ Mohaddis-ul-A'sar Imam Albani رحمه الله qaal:

Jamaat-e-tableegh Allah ki kitaab aur uske Rasool ﷺ ki sunnat par nahi hai, jaesa ke hamare salaf

جماعة التبليغ لا تقوم على منهج كتاب الله وسنة رسوله عليه الصلاة والسلام وما كان

¹ T: Ye tarjuma mera izaafa hai [RSB]

the.¹

عليه سلفنا الصالح.

(Kashf-ul-Sitaar: P62)

Ye chand hawaale bataur-e-namuna likhe hain, warna tamaam kubaar ulama in deobandiyo'n-o-tableeghiyo'n ki bidaat-o-gumrahi ki gawaahi dete hain. Lihaaza ye saabit hua ke deobandi firqa bidati firqa hai. Deobandi hazraat apne firqe ki taraf logo'n ko tehriran², taqreeran aur tamaam mumkina tareeqo'n se daawat dete hain. Bidat ki taraf daawat dene waale shakhs ki riwayat asalan mardood hoti hai. (Kitab-ul-Majruheen li-Ibne Hibban: V3 P63-64)

Tambeeh: Zamaana tadween-e-hadees ka wo raawi jiski jamhoor mohaddiseen-e-ikram ne tauseeq ki hai wo is hukm se mustashna hai. (At-Tankeel Bimaa Fee Taneeb al-Kausari Minal Abaateel: V1 P42-52)

Choonke deobandi hazraat apni bidaat ki taraf dawat dete hain, lihaaza Usool-e-Hadees ki roo se uunki riwayat mardood hai.

⑩ Inkaar-e-Hadees

Guzishta safhaat mein guzar chuka hai ke andhi-taqleed ki wajah se deobandi hazraat (aal-e-deoband) hadees-e-sahih ka inkaar kar dete hain. Mufti Rasheed Ahmad Ludhiyanwi ne likha hai ke: *“Ruju ilal hadees, wazeefa-e-muqallid nahi”*.³

Mufti Taqi Usmani Deobandi ne taqleed-e-shakhsi par zor dete hue likha hai ke: *“Aur agar aese muqallid ko ye ikhtiyaar de diya jaae ke wo koi hadees apne imam ke maslak ke khilaaf paakar imam ke maslak ko chod sakta hai. To uska natija shadeed afra-tafri aur sangeen gumrahi ke siwa kuch nahi hoga”*. (Taqleed Ki Sharai Haesiyat: P87)

Maaloom hua ke deobandiyo'n ke nazdeek muqallid ka sirf ye kaam hai ke wo hadees ki taraf ruju na kare, balke sirf apne maz-oom⁴ imam ki taraf hi ruju kare. Warna hadees par amal karne ki soorat mein wo

¹ T: Ye tarjuma mera izaafa hai [RSB]

² T: (تَحْرِيرٌ) In writing, likha hua [RSB]

³ T: Hadees ki taraf rujuo karna muqallid ke liye nahi hai. [RSB]

⁴ T: (مَزْعُوم) Qiyaasi, farzi, gumaan kiya hua, alleged, supposed [RKT]

‘gumraah’ ho jaaega (!)

Mehmood-ul-Hasan Deobandi ne likha hai ke: *“Lekin siwaae Imam aur kisi ke qaul se ham par hujjat qaem karna baeed-az-aqal¹ hai”*. (Eezaah-ul-Adilla: P276 [Old Edition])

Deobandiyo'n ke yahaa'n taqleed ki is qadr ehmiyat hai ke wo taqleed ko kisi taur par bhi chodne ko taiyyaar nahi hote, chaahe, Quran-o-Hadees ka daaman haath se choot jaae, jaeese muddat-e-razaa-at² mein wo qurani-hukm³ ke bar-khilaaf 2.5 saal ke qaaal hain.

⑪ Namaz Bhi Khilaaf-e-Sunnat:

Deobandiyo'n ki namaz sunnat ke mukhaalif hoti hai. Masalan, bhool jaane ki soorat mein unka imam sirf ek taraf, daae'n taraf salam pher kar sajda-sahu karta hai. Jiska koi suboot Quran, Hadees, ijma ya aasaar-e-salaf mein nahi hai. Ye log namaze'n bhi intihaai der karke padhte hain. Jiska mushahada har deobandi masjid mein kiya ja sakta hai.

Sooraj ke intihaai zard⁴ ho jaane ke baad ye Asr ki namaz padhte hain.

Ek sahih ka khulasa ye hai ke agar (Sahih-ul-Aqida) Umara (Hukumraan) namaze'n der kar ke padhe'n to apni namaz awwal waqt mein padh leni chaahiye. Aur uske baad agar koi unke saath namaz paae to dobaara nafil samajh kar padhle. (Muslim: Kitaab-ul-Masaajid: H648)

Alaawa azee'n unke aimma itni jaldi aur tez namaze'n padhate hain ke al-Amaan wal-Hafeez. Ruku aur sujood mein taadeel-e-arkaan⁵ ka bilkul khayaal nahi rakha jaata, balke namaz sirf ek parade maaloom hoti hai aur ramzan-ul-mubarak mein taraweeh mein to hadd ho jaati hai aur qirat mein ‘يعملون تعلمون’ ya'maloon ta'maloon ke alaawa kuch samajh mein nahi aata.

¹ T: Jise aql qubool na kare, ghaer-maaqool, be-maane [RKT]

² T: Baccho'n ko doodh pilaane ki muddat [RSB]

³ T: Surah Luqman mein do (2) saal ka zikr hai [RSB]

⁴ T: (زرد) Peela, haldi ke rang ka, yellow [RKT]

⁵ T: (تغديلي أركان) Arkaan e namaaz ka sukoon aur itmenaana se adaa karna [RSB]

⑫ Quran-o-Sunnat Ki Ghalat Taaweele'n Aur Tehrifaat

Har salafi-ul-aqida aadmi jiska deobandiyo'n se takraao hai, iska mushahada karta hai ke ye log Quran-o-Sunnat ki ghalat taaweele'n¹ karte hain aur tehrifaat ke murtakib hain. Masalan ayat:

Pas Ahle Zikr Se Poocho, Agar Tum Nahi فَسَعَوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ. (Surah Nahal: 43)

Ise ye log mazaahib-e-arba² mein se ek mazhab ki taqleed ka wujoob³ saabit karte hain. Halaanke is aayat-e-karima se salaf-o-saaliheen mein se kisi ne ye istidlaal nahi kiya. Aur na sawal karna taqleed kehlaata hai. Balke is aayat ka waazeh mafhoom yehi hai ke adm-e-ilm⁴ ki haalat mein (Baghair taayyun mazaahib-e-arba) ualama se (kitab-o-sunnat ka) masla poocha jaae.

Deobandiyo'n ne taaweel-e-mazkoor ke saath awam-un-naas ko siraat-e-mustaqeem se hata rakha hai.

Jo shakhs ye samjhe ke Imam Malik, Imam Shafai, Imam Ahmad aur Imam Abu Hanifa عليه السلام mein se ek mutaiyyan ka qaul hi sahih hai. Uski ittiba karni chaahiye doosre ki ittiba nahi karni chaahiye, aese shakhs ke baare mein Shaikh-ul-Islaam Ibne Taimiyya رحمته الله farmate hain:

Pas jo shakhs aesa kare wo jaahil gumrah hai, balke baaz auqaat kaafir ho jaata hai. Kyounke jab wo ye aqida rakhe ke logo'n par un (4) imaamo'n mein se ek mutaiyyan imam ki ittiba waajib hai, doosre (kisi) imam ki nahi to ye zaroori hai ke use tauba karaai jaae, agar karle to behtar warna

فمن فعل هذا كان جاهلاً صلاً، بل قد يكون كافراً. فانه متى اعتقد أنه يجب على الناس اتباع واحد بعينه من هؤلاء الأئمة دون الإمام الآخر فإنه يجب أن يستتاب فان تاب وإلا قتل، بل غاية ما يقال انه يسوغ أو ينبغي أو يجب على العامي أن يقلد واحداً لا بعينه

¹ T: (تاويل) Taaweel ki jamaa Heela, bachaao ki raah, bachaao ki daleel [RKT]

² T: Hanafi, Shafai, Maliki, aur Hambali [RSB]

³ T: Mustahab hona, waajib hona, laazim hona, zaroori [RKT]

⁴ T: (عدم علم) Ilm ka na hona, na jaanna [RSB]

use qatl kar diya jaae. Ziyada se ziyada ye kaha ja sakta hai ke aami ke liye Zaid-o-Umar ke taaiyyun ke baghaer kisi ek ghaer mutaiyyan ki taqleed¹ jaaez, behtar ya waajib hai. Raha ye ke agar koi admi ye kahe: Awaam par falaa'n ya falaa'n ki taqleed waajib hai to uska koi musalman qaael nahi hai.

من غير تعين زيد ولا عمرو، وأما أن يقول
قائل: إنه يجب على العامة تقليد فلان أو
فلان فهذا لا يقوله مسلم.
(Majmua Fataawa: V22 P249)

Shaikh-ul-Islam ki is tehqeeq ke saraasar bar-aks deobandiyo'n ka ye naara hai ke:

Awaam par Abu Hanifa ki taqleed waajib hai.

يجب على العامة تقليد أبي حنيفة.

Mehmood-ul-Hasan Deobandi Saahab ne talqeed ka wujoob saabit karne ki koshish mein Quran-e-Kareem mein tehreef kardi hai. Mausooof-mazkoor, apne qalam se likhte hain ke: “*Yehi wajah se ye irshad hua:*”

“فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولَى الْأَمْرِ مِنْكُمْ”.

(Eezaah-ul-Adillah: P97 [1330 Matba Qaasmi, Deoband ba-ehremaam Habib-ur-Rahman])

‘وَأُولَى الْأَمْرِ مِنْكُمْ’ ke izaaf-e ke saath ye ‘aayat’ poore Quran mein kahee'n maujood nahi hai. Ye izaafa Mehmood-ul-Hasan Deobandi Saahab ne taqleed-e-shakhsi ko waajib qaraar dene ke liye gadha hai.

Deobandiyo'n ki is tehreef ke rad ke liye dekhiye Shaikh Hamood bin Abdullah at Tauwajiri ki “Al Qaul-ul-Baleegh fi-Tahzeer Min Jamaat at-Tableegh”: P119-140

¹ ① Taqleed ke baare mein raajeh qaul yehi hai ke aami* ke liye bhi taqleed jaaez nahi hai.

Aami par ye waajib hai ke wo sahih-ul-aqida ulama se Quran-o-Hadees pooch kar us par amal kare. Quran-o-Hadees poochna aur us par amal karna taqleed nahi kehlaata, balke ittiba-o-iqtida kehlaata hai.

*T: (عامي) Aam log, aam aadmi, common/ordinary [RKT]

Nez dekhiye hamare Shaikh Badiuddin ar-Rashadi ki kitab “Al-Tawaam al-Mar-ah fi Tahrifaat Ahl ul-Raae al-Mudhisha”.

In sutoor-e-saabiqu se saaf zahir hai ke,...:

Debandi Hazraat:

Ahle Bidat hain aur jahmiyya ki tarha unki bidat shadeed aur khatarnaak hai. Lihaaza unke peeche namaz nahi hoti. Ahle Hadees, Salafi ulama ki yehi tehqeeq hai. Hamare Shaikh Badiuddin Rashadi رحمہ اللہ ne is masle par ek risaala “Imam Sahih-ul-Aqida Hona Chaahiye” likha hai. Professor Abdullah Bahawalpuri رحمہ اللہ aur Shaikhana Abu ar-Rijaal Allah Datta as-Sohdari al-Wazirabadi رحمہ اللہ bhi isi ke qael the ke deobandiyo'n ke peeche namaz nahi hoti. Shaikh Abdullah Nasir Rahmani (hz) ka bhi yehi mauqif hai. Jin ulama ne jawaaz ka fatwa diya hai, un tak deobandiyo'n ke aqaaid mazkooor nahi pohonche hain, ya unhe'n is masla par tehqeeq ka mauqa nahi mila hai.

Deegar tafaseel ke liye dekhiye meri kitab "Akazeeb Aaal-e-Deoband".

Aaj kal deobandiyo'n ke ualma aur awaam aqaaid-e-deoband par is qadr sakhti se amal paera hote hain ke wo samjhaane ke bawujood bhi in baatil aqaaid-o-nazariyaat ko tark karne ke liye kisi taur par taiyyar nahi hote, balke wo ye keh kar jaan chudate hain ke ulama ne jo likha hai durust hi likha hai.

Ithna Aashari Jaafari Shia Hazraat:

Tehreef-e-Quran, Takfeer-e-Saahaba waghaerahuma baatil aqaaid rakhte hain, magar unke baaz hazraat taqiyya karte hue kehte hain ke: “Hamare ye aqaaid nahi hain”. Ulama-e-islam unhe'n ye kehte hain ke agar tumhare ye aqaaid nahi hain to in aqaaid rakhne waale falaa'n-falaa'n shakhs ki takfeer karo. Wo us takfeer ke liye kabhi taiyyaar nahi hote.

Isi tarha baaz chalaak deobandi apne akaabir ke mushrikaana aqaaid ke baare mein taqiyya karte hue ye keh dete hain ke hamare ye aqaaid nahi hain aur ham sirf Quran-o-Hadees hi maante hain. Unhe'n Ulama-e-Ahle

Sunnat (Ahle Hadees) kehte hain, ke agar tum apne daawe mein sacche ho to apne un akabir se baraa-at ka elaan karo, jinki kitabo'n mein ye aqaaid-e-mazkura darj hain. Aur unke shirk-o-bidat ka elaaniya eteraaf karo. Magar aesa eteraaf aur elaan-e-baraa-at wo kabhi nahi karte, balke pakke akaabir-parast hain. Lihaaza jab tak wo apne in akaabir se sareeh baraa-at na kare'n unka wohi hukm hai jo unke akaabir ka hai.

Tambeeh: Baaz shar-pasand log, Ahle Hadees salafiyyo'n ke khilaaf Waheeduzzama Hyderabad, Nawab Siddiq Hasan Khan aur Nawab Noor-ul-Hasan waghaerahum ke hawaale pesh karte hain. Halaanke Master Ameen Okadwi Deobandi Saahab elaaniya likhte hain ke: “Kyouнке Nawab Siddiq Hasan Khan, Miyaa'n Nazeer Hussain, Nawab Waheeduzzama, Meer Nur-ul-Hasan, Maulwi Muhammad Hussain aur Maulwi Sanaullah waghaera ne jo kitabe'n likhi hain, agarche wo ye kehte hain ke hamne Quran-o-Hadees ke masael likhe hain, lekin ghair muqallideen ke tamaam firqo'n ke ulama aur awaam bil-ittifaaq un kitabo'n ko ghalat qardar dekar mustarad kar chuke hain, balke barmala taqreero'n mein kehte hain ke un kitabo'n ko aag lagaado”. (Majmua Rasaael: V1 P22; Tehqeeq Masla-e-Taqlaad: P6)

Jab tamaam Ahle Hadees ulama-o-awaam ne un kitabo'n ko radd kar diya hai to un kitabo'n ke hawaale Ahle Hadees ke khilaaf pesh karna baatil, balke abtal-ul-abaateel hai.

Muhammad Abdul Haleem Chishti ki kitab “Hayat Waheeduzzama” ki ek ibaaarat ka khulaasa ye hai ke: *“Ahle Hadees ka ek bada giroh masalan Muhaddis Shamsul Haq Azimabadi, Muhammad Hussain Lahori, Abdulah Ghazipuri, Faqeerullah Punjabi waghaerahum Waheeduzzama Hyderabad se naraaz aur bad-dil ho gae the”*. (P101)

Ahle Hadees ke nazdeek Quran, Hadees, aur Ijma hujjat hai aur masael ko salaf-o-saaliheen ke faham ki raushni mein samajhna aur maanna chaahiye. Ahle Hadees ke khilaaf sirf wohi baat pesh ki ja sakti hai jo

① Kitab-o-Sunnat-o-Ijma aur faham-e-salaf-o-saaliheen ke khilaaf na ho.

② Jis par tamaam Ahle Hadees ka ijma ho, baaz ashkhaas ki shaaz¹ araa² na ho'n.

وما علينا الا لبلاغ

Hafiz Zubair Ali Zai

22 Muharram 1625h

وصلی وسلم علی سیدنا ومولانا محمد وعلی آلہ وأصحابہ وأزواجه وذریته وأهل بیتہ أجمعین.

¹ T: (شاذ) Mukhtasar, bohot kam, kam [RKT]

² T: (آرا) Raae ki jamaa, mashware, khayalaat [FL]